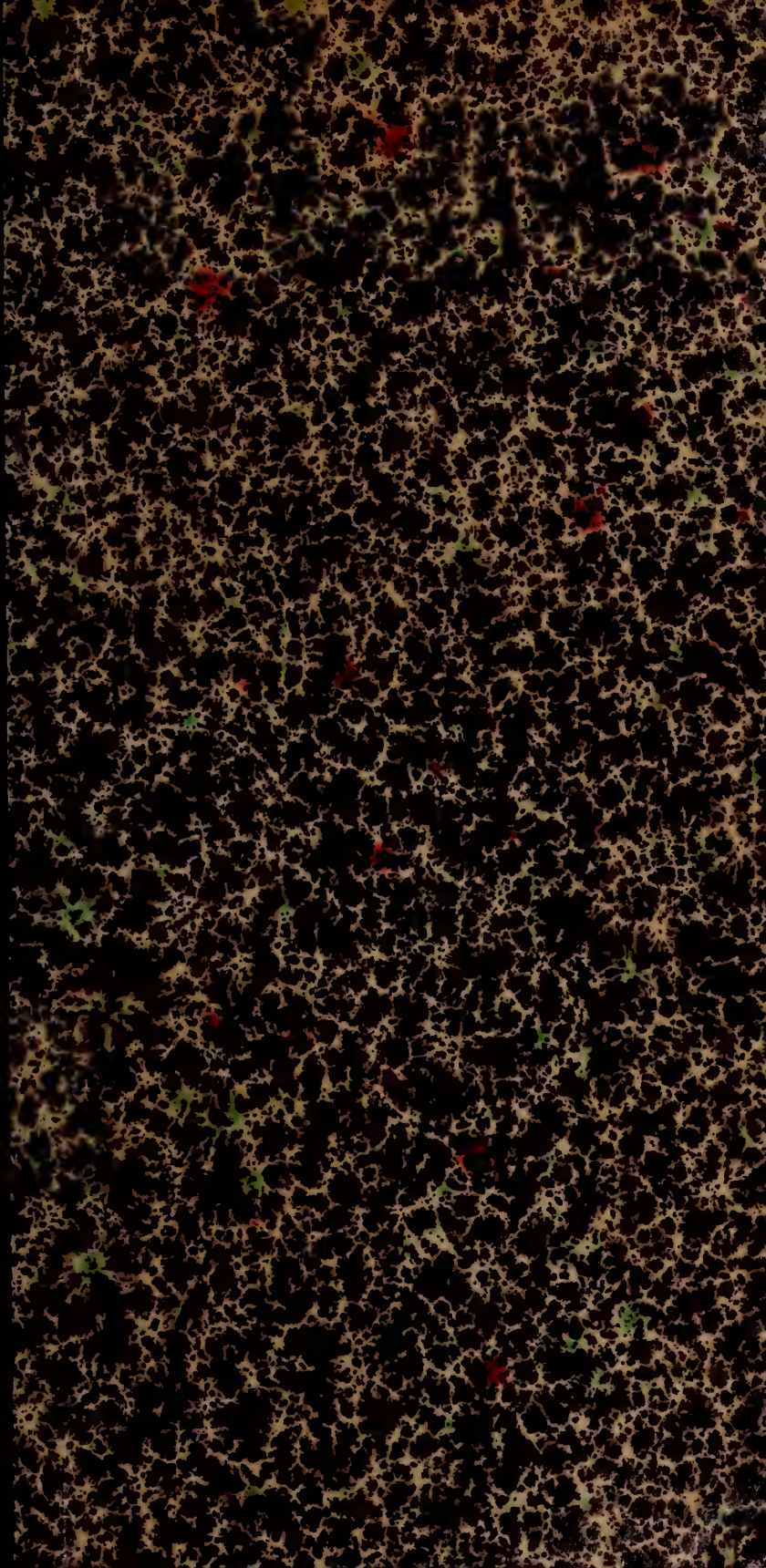

RESERVE
STORAGE

The Missionary Herald

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THE PRUDENTIAL COMMITTEE

To the Constituency of the American Board

AT ITS MEETING of November 4th, the Prudential Committee of the American Board faced the responsibility of making appropriations for 1920.

It surveyed the twenty fields as they look today after the pressure of five war years; with their losses, their unmet calls, their losing fight against higher costs and lessened money values. They are all in trouble; Turkey most of all, but not alone.

Hours were spent in considering what were the minimum increases needed to provide a decent living for the missionaries and for the native workers, for the upkeep of the work, for the maintaining of exchange, *et cetera.* Following are the amounts thus worked out as to the several departments of expense; these, it should be said, for the work of the American Board alone, leaving out the obligations of the Woman's Boards.

Minimum Increases Needed for 1920

Missionaries' Salaries and Allowances	$ 66,996
Missionaries' Residences	8,655
General Work (Native Workers' Salaries, Schools, Churches, etc.)	87,500
Higher Education (Union)	4,200
Cost of Exchange (Estimated)	100,000
Home Base Expenditures (Including furlough allowances and children's grants)	37,654
Total	$305,005

The Committee could see no way to escape the taking on of these added expenses without permitting intolerable suffering and loss, both material and moral, to the men and women on the fields and to the work that has been established and was never so fruitful and promising as now.

Encouragement was taken from the fact that at the recent Annual Meeting in Grand Rapids it was voted to approve the raising of a fund of $100,000 to provide for the added cost of exchange; and that the National Council approved a plan for raising for denominational needs for the next five years a minimum sum of $50,000,000.

Facing the undeniable and unescapable emergency of the foreign missionary situation, and encouraged by the evidence of a rising purpose among its constituency to meet the needs of the time, the Prudential Committee felt that it must take the unprecedented steps of increasing the appropriations at once, more adequately to meet these needs, and then of asking from its supporters extra gifts to provide the increased amount of $305,000.

It is a huge increase to undertake in one year, but it can be done and the Committee is convinced it must be done.

With a solemn sense of the responsibility thus assumed, the Prudential Committee took its action and now faces the huge task of securing the money needed.

It asks the constituency of the American Board to come up to the support of the missionaries and the help of their work in the fateful year 1920. In particular it asks for:—

10 extra gifts of	$10,000	. .	$100,000
15 extra gifts of	5,000	. .	75,000
50 extra gifts of	1,000	. .	50,000
100 extra gifts of	500	. .	50,000
300 extra gifts of	100	. .	30,000
		Total	$305,000

The American Board is the agent of its constituency. The Prudential Committee is appointed to guide its affairs. It is acting in your place and for you. Will you ratify its action?

With a prayer for God's blessing upon this act of faith and resolution,

Very cordially yours,

ARTHUR PERRY, *Chairman of the Prudential Committee*
EDWARD C. MOORE, *President of the American Board*

A Heavy Blow to Mexico

IN the death of Harold Barber, of our Mexico Mission, the Board has lost a promising missionary, the mission a choice colleague, and Mexico a true friend. When fever wore him down he had been less than a year on the field, but during that time, in addition to language study, he with Mrs. Barber had opened our new station at Mazatlán, on the west coast; brought new hope and life to the struggling congregations of that district; made the beginnings of a school for girls; won a host of friends in California to the cause in Mexico; in short, had laid the foundations for an enduring work at a truly strategic center and in a needy land. In characteristic manner he literally burned out for Christ.

His colleagues will miss his friendliness and cheer, his readiness to undertake the hardest tasks, and his buoyant spirit of optimism. What he has done, even in these few months of missionary service, will live in the lives of many who knew him most intimately. "All honor to the dead, immortal ones who shall teach us how to live."

MR. BARBER

Our hearts go out in warm sympathy to Mrs. Barber and to the little son, born far off in California about the time of the passing on of the father, and to the family in America.

Rev. Harold H. Barber was born November 14, 1891, his parents being Rev. and Mrs. Clarence Barber, of Danielson, Conn. He graduated from Yale College in 1914 and Hartford Seminary in 1917. He was ordained to the ministry in July, 1918. He married Miss Barbara Howland, daughter of Dr. and Mrs. John Howland, of Mexico, August 9, 1918; he arrived at his post in Mexico, December 18, 1918; his death occurred on Thursday, October 30, 1919.

Mobilizing the Forces

OUR readers have already learned of the Interchurch World Movement and its projected campaign of 1920. But unless they have come in contact with the machinery at some point, they have yet no idea of the hugeness of this undertaking, which is gathering momentum every day. A recent visit to the New York offices involved the traversing entire floors of great buildings, one on Fourth Avenue and the other on Fifth; on each of these office floors were rows of separate rooms for heads of departments and their assistants, and in the open spaces between scores of clerks busy at typewriters, copying, classifying, tabulating the reports that are coming in from all parts of the country and from all mission lands as to conditions and needs. Visitors were constantly arriving and departing; messenger boys were rushing in and out; telephones were ringing; "busy" is a mild word to describe the scene. And there were reports of other office buildings and floor spaces likewise occupied, where other parts of the manifold enterprise were being pushed.

Now that the National Council has formally committed our Congregational churches to the movement, it is high time that our constituency should be getting informed concerning its plans and operations. With the larger Protestant denominations of the country almost unanimously behind it; with the counsel and aid of some of the ablest men of affairs enlisted; with the apparatus for its work prepared and now in operation the world over, it is certain that the greatest concerted movement of the Christian church in the Western Hemisphere is now on, and that it is bound to accomplish something unprecedented in Christian history.

The *Missionary Herald* will count it a chief concern for 1920 to chronicle the plans and proceeding of this movement. The story of the mobilizing of

this country's forces for the war was of thrilling interest to every American. We feel sure that the story of the mobilizing of the Christian forces of this country for the evangelizing of mankind will be no less exhilarating to every loyal disciple of the Saviour of the world. From now on, month by month, we hope to portray one and another phase of the Interchurch World Movement.

Three in One

THE year 1919, which closes this month, has marked the centenary of three foreign missionary beginnings: the sailing from America of the first medical missionary to the East; the departure of the first missionaries to Turkey and that of the first missionaries to the Sandwich Islands.

It was in June, 1819, that Dr. John Scudder, a young physician of fine record and growing practice in New York City, sailed from that port for Ceylon; thence later he passed to India, where his name, by reason of his own eminent labors and those of his forty or more descendants who have been or are now in Christian work in India, has become a household word in the missionary annals of that land. His descendants have marked this centenary of his missionary outset by raising a fund to build a memorial hospital in the Arcot Mission in India; and have further arranged a series of memorial meetings in this country, one of which was held on Sunday afternoon, November 2, in the Old South Meeting House, Boston, where one hundred years ago there was a farewell meeting for "Dr. John."

On October 3, 1819, Hiram Bingham and Asa Thurston, with a company including teachers, physician, printer, farmer, wives, and children—twenty in all—sailed from Boston on the brig *Thaddeus*, on a voyage that occupied five months and carried them round Cape Horn to the Sandwich Islands, to found the famous mission whose history is to be worthily celebrated at Honolulu next April, when the missionaries' descendants, the foremost citizens of Hawaii, will act as hosts and interpreters.

On November 3, 1819, the *Sally Ann*, sailing out of Boston harbor, carried as passengers Levi Parsons and Pliny Fisk, college mates at Middlebury and fellow-theologues at Andover, who thus set out together for life service in the unknown land of Turkey. They reached Smyrna in January, 1820; thence traversed Asia Minor, visited Jerusalem, went down to Egypt, and opened up the conditions and needs of several dark and forbidding lands. Though they wore out their lives in a few years of what may have seemed vain struggle, they became the vanguard of that host of workers who laid the foundations of mission work in the Levant, and prepared the way for the freer chance that we are hoping may follow the settlement of the war.

Those who were thus astir in 1819 little dreamed what would come to pass by 1919. Nor can we who seek to follow in their train today forecast what results may issue from our labors by 2019.

Two Woman's Boards

THE second week in November was an eventful one for the Woman's Board of Missions of the Interior and for the Woman's Board of Missions, Boston, since both organizations were holding annual meetings—the former in St. Louis, Mo., the latter in Providence, R. I. Secretary Barton, of the American Board and of the Near East Relief Board, was "star speaker" at both meetings, which necessitated quick movements on his part and brief visits at both St. Louis and Providence.

The Board of the Interior reports last year's receipts as $191,124. The goal for its 1920 apportionment fund is set at $126,000, with a reconstruction and emergency fund of $75,000 in addition. During 1919 this Board accepted twelve new missionaries, and one new worker was commissioned at the meeting, Miss Helen Crockett, for Bulgaria, joining the Balkan Mission.

Advances were reported all along the line, at home and abroad, and the whole gathering emphasized a courageous and optimistic spirit.

At Providence, also, people said, "This is a great meeting and the spirit is wonderful." The year's receipts from living donors amounted to $196,011, and the goal set for the coming year was $300,000. Receipts from all sources, including legacies and income from invested funds, totaled $267,321. Collections taken at the sessions were unusually large, that following Dr. Barton's address amounting to $1,500; while another single gathering added $285 to the treasury. Sixteen candidates have been adopted during the year, and eight temporary workers accepted. Two new workers, Mrs. Pauline Rowland Sistare, for Japan, and Miss May Tebbatt, for South Africa, were commissioned. A good number of returned missionaries were present, among them Dr. Caroline F. Hamilton, just arrived from Aintab, Turkey.

Training the Workers

THE Summer Conference has been transported to the mission field. China, in particular, has proved fertile soil for development. All kinds of conferences have sprung up: for missionaries, for students, for women, for teachers, for Christian workers. Word recently came reporting the first joint conference of the Lintsing-Tehsien stations. These two fields of the American Board in Shantung combined in holding a joint assembly of their Chinese workers at Tehsien during the fortnight from July 14 to 27.

It proved an immediate success: sixty-two delegates in attendance, twenty-two from Lintsing, thirty-two from Tehsien, the other eight coming from nearby fields of the London Missionary Society. The studies covered the Bible, Church Methods, and Education, with lectures and addresses also upon social, political, scientific, and religious topics. Visiting missionaries, including Dr. Arthur Smith, Dr. Howard Galt, Revs. Lucius Porter, Lyman Cady, and Vinton Eastman, of the American Board; President Bruce, of Shantung University; and Dr. Sidney Peill, of the London Missionary Society, together with certain Chinese leaders, were the speakers. Secretary Patton also happened along at the time and was able to add his contribution to the program.

Good Literature

THE recent output of American Board reading matter has not been voluminous, but it is interesting. It includes a six-page illustrated presentation of "Witchcraft in Africa and Its Cure," which Dr. J. B. McCord, of Durban, is making use of as he explains his plan for a Zulu medical school. There is also a twenty-page booklet by Professor Hodous, now of Hartford but lately of our Foochow Mission, called "Building the New China," which covers in sketchy fashion the locations and the growth of American Board Missions in China; it touches on the same problems and ideals in China that are facing Christians in America. Rev. R. E. Chandler, of Tientsin, now here on furlough, has prepared an attractive study of the city of his location, with map and outlines of work now under way; and setting forth the statesmanlike plans of the station for entering into "Viceroy Yuan's" section of Tientsin—forbidden to foreigners till the late floods opened all doors.

Most of our readers have, we hope, already ordered the "Year-Book of Missions," issued last month; and we speak last, but with not least emphasis, of the "Annual Report for 1919," which is now in the hands of the printer, and which, though not as elaborate as in some previous years, will contain the treasury reports in full, the Survey of the Foreign Fields as presented at the Grand Rapids Meeting, and the usual statistical and informational tables.

THE AMERICAN BOARD IN SHANTUNG

By Miss LUELLA MINER, of Peking

THE American Board came into Shantung through a door opened by famine. Through this Open Door, in 1879, walked our missionaries from Chihli Province, occupied during the preceding decade. They came with food and hope and a message from the Father who cares when his children are hungry. And some of those who came to save the body stayed to save the soul, so the door never swung shut. Thus it was that our Western sage, Arthur H. Smith, came to the province of the Eastern sage, Confucius. And associated with him was the beloved physician of both bodies and souls, Henry Porter.

MISS MINER
PRINCIPAL OF UNION COLLEGE
FOR WOMEN

Through the door came Mary Porter, one of the first single women sent by the American Board to China, walking with the firm, free tread of American womanhood; and so through the Open Door came a vision of freedom, of deliverance from bandages on the feet and chains on the spirit. Mrs. Smith came, too, with the wit and ready pen which helped us to know and love the Shantung women, and often still she comes from her T'unghsien home to tell of the Open Door of deliverance from sin. Mrs. Henry Porter opened another door, that of an ideal Christian home, showing the beauties of Christian wifehood and motherhood, as did Mrs. Peck; while Dr. Peck extended the medical work and Dr. Porter had time to open a door for schoolboys to enter. The sons of some of those boys are studying today in Porter Academy.

In 1887 came two women, the Misses Wyckoff, and it was Miss Grace who first unlocked the door of education for the girls waiting with longing eyes before it. That is why there is a Grace Wyckoff Memorial School in Tehsien today.

THE DOCTOR IN A COUNTRY PARISH

It was in the country parish of Pangchwang that the work began in 1882. There Dr. Smith studied "Chinese Characteristics" and "Village Life in China"; and it was to this little hamlet, with 350 like it within a radius of eight miles, that thousands of sick ones flocked every year. "Today patients from a distance came on foot, some came carried in arms by parents; a baby in a basket suspended from a long pole, the pole carried on the shoulder of the father; some in springless carts, on mules, borne of four on a wooden bed as in Bible times, and in wheelbarrows." Thus writes Dr. Francis Tucker, who followed Dr. Peck, and with Dr. Emma Tucker and Miss Sawyer, a trained nurse, made the hospital more equal to its task, this "only medical plant for as many persons as live in all the New England states except Massachusetts."

LINTSING OPENED

In 1886 the sister station of Lintsing had been opened, with its hospital

claiming a clientele of 3,000,000. It has two centers, the larger one, with hospital and boarding schools for boys and girls and homes for missionaries, outside the city, beside the Grand Canal; the other within the city walls.

MOVING TO TEHSIEN

Then the "iron horse" came to Shantung, driven by a power more

THE GATE TO PANGCHWANG, SHANTUNG
Mr. Lucius Porter and Mrs. Patton in foreground

potent than that which moved the slow old houseboat or the creaking wheelbarrow or even the mule cart, and so strong was its attraction that all the missionaries in Pangchwang moved to Tehsien, the largest city in the field of the American Board in Western Shantung. From this city it is only a few hours' ride behind the "iron horse" to Tientsin, over a hundred miles to the north. So it is in Tehsien that you will find today those schools which have been mentioned, with their fine, new buildings, also a Nurses' Training School, which is sheltered in "The Twin Hospitals," Williams Hospital for Men and Porter Hospital for Women. This fine, modern hospital had, when the last report was published, a staff of four American physicians, one American trained nurse, and graduates from both the Men's and Women's Union Medical Colleges in Peking. Grants made by the China Medical Board greatly increased its power to serve, and here, in the year 1918, 700 in-patients were treated; while here and at ten branch dispensaries more than sixteen thousand treatments of over three thousand outpatients were registered. To each of these patients had come an echo of the voice of him who asked, "Wilt thou be made whole?" For Tehsien's evangel is for the whole man, body, soul, and spirit.

These hospitals and schools and homes of foreign and Chinese workers are in a large compound outside the city wall, while within the city the beautiful church tower welcomes to a second center of light and service. In this field of Western Shantung, assigned to these two stations of the American Board to work, there are no great cities, but the fertile plains teem with human life, and in many a village and town there is a Christian school or a little church.

THE SHANTUNG TYPE—MENTALLY

Yes, Shantung teems with life, more to the square mile than any other area of equal size can boast, though manufacturing and mining and other industries which help support dense populations are largely undeveloped. So Shantung has overflowed into Manchuria, but still her population needs only to be multiplied by two to equal that of the island empire of Japan. The Shantunger is poor, but virile of body and mind. Long before Confucius came, poets and sages had thought many of the thoughts of God after him, and their words seem sometimes like echoes of the voice of Hebre prophet or psalmist. "Fifteen

THE RECENT DEPUTATION AT LINTSING

THE AVENUE OF TREES, CENTURIES OLD, LEADING UP TO THE GRAVE OF CONFUCIUS IN SHANTUNG

hundred years before Moses received the Hebrew revelation on Sinai, Fuhi, the first of the five emperors, sacrificed to heaven on Shantung's sacred mountain, Tai Shan."

The brotherhood of man is no new conception to the Chinese, and the prophet of the Covenant of the League, born more than five centuries before the Prince of Peace, lies buried, not far from Tai Shan, amid the cypresses of Chiifu. Could he rise from that grave Confucius would say, "Come here and erect your Temple of Peace, all ye free nations who swear to the Covenant of the League."

Virile of mind and independent of spirit are the sons and daughters of Shantung today. There is no better material in our mission schools anywhere. Of the seven women who first received college diplomas in China, three were from the American Board's Shantung field; and the North China Union Women's College is proud of their records, one a teacher and welfare worker in Peking, one a physician, and Miss Ting Shu-Ching, the general secretary of the Young Women's Christian Association in Peking, the first Chinese woman to hold such a position, the second Chinese woman to be elected a member of the China Continuation Committee. (Miss Ting is now in this country.)

MISS TING

On the teaching staff of the two Union Arts Colleges in Peking and T'unghsien in which the American Board has had a part there have been more teachers from Shantung than from all other provinces together. The American Board may be glad that it has a part also in the Shantung Christian University in Tsinanfu, the capital of the province, and Mr. and Mrs. Lyman Cady will be our first representatives in this union educational work.

VIRILE SHANTUNGERS

Virile of body are the Shantungers. Yuan Shih K'ai chose his famous bodyguard from Shantung's more-than-six-footers, and the average height of the men is said to be five feet and ten inches. Of the 150,000 who "did their bit" in the labor battalions to help save France from Prussianism, Shantung furnished more than all the other provinces. They may be made into fine soldiers,

those sturdy Shantung men; but they are better typified by the farmer—industrious, patient, humorous, a little too sharp at a bargain, very fond of a little squabble, but a peace-lover notwithstanding. He is a true son of those peace-loving farmers who flocked eastward through Asia and settled along the Yellow River, millenniums before Columbus sailed westward to find a new hemisphere. And all through these millenniums their seas and mountains shut them out from the distant warring nations, till the instinct for peace was in their very blood and bone. The law of the jungle, the creed that might makes right, was little known or feared in China until Prussia and one of Prussia's pupils began demonstrating that it was the law of achievement and the *sine qua non* of survival.

DOOR OPENED OR CLOSED BY CANNON

Famine opened the door of Western Shantung to the missionaries of the cross; cannon opened the eastern doors, China's harbors, for the propaganda of militarism and imperialism. The first harbor door on the mainland, Wei-hai-wei, Shantung, swung open to victorious Japan in 1895; and three years later Shantung's second port, Kiauchau or Tsingtao, came under German rule on a ninety-nine years' lease. Japan's future ally, England, fell heir to Wei-hai-wei, and Japan left Shantung, to return in 1914.

What has all this to do with "The American Board in Shantung"? Much. The coming of the heralds of peace had brought joy and friendship; the response to the cannon was the Boxer uprising of 1900, born and nourished in this same province of Shantung. Suddenly the Open Door was closed. Not a missionary was left in that whole province.

Doors once opened may be closed. A few months ago we read of American missionaries being arrested in Tsingtao, and workers being expelled.[1] The open mind, the sensitive heart of thousands of Shantung's people are

[1] See article by Dr. Arthur Judson Brown in September number of *Asia*.

IN LINTSING LAST SUMMER

Digging the first spadeful of earth for new girls' school (W. B. M. I.), Mrs. C. H. Patton officiating, missionaries and other members of the Deputation from America at her right

being closed and benumbed by the morphine which is brought in through seaports, railroads, and post offices over which China has no control. Shantung fields lie uncultivated and her people starve because 30,000 well-armed bandits plunder and kidnap and kill. Their weapons were not all made in China nor bought with Chinese silver, and the Chinese militarists who fail to control them are traitors. One of the Shantung teachers in the Women's Union College in Peking raised for the ransom of a relative held by these bandits a sum equal to the salary which he receives in five years! Pupils have been kept away from our schools by the dangers of travel, and evangelistic work has been hindered by brigands more than by floods.

THE STUDENT MOVEMENT

And to other students the door of opportunity for preparation for their life work has been closed because their hearts were too hot with a passionate love of Shantung, or too cold with a shuddering dread of the future to think the thoughts of makers of books. Since China heard of the decision of the Peace Conference, the most earnest leaders in the Students' Patriotic Movement have been Shantung men and women. Encouraged and directed by the students, the merchants are trying to use the League weapon of an economic boycott to save their country. Last August three fine Chinese merchants in Shantung's capital were tortured with hot irons, then executed, because they would not sell certain goods or use certain bank notes. As soon as the students returned to Peking for the beginning of the college year, they gathered before the entrance to the president's residence to present a petition that General Ma, in Tsinanfu, who was responsible for this barbarity, should be dismissed. Their petition was not received, and twenty-five of them, among them some women students, were arrested. This new national consciousness, born of sorrow and danger, this student movement so full of the new life, needs wise Christian leaders, and we must train them.

THE AMERICAN BOARD'S SPIRITUAL MANDATARY

What is the American Board in Shantung doing for the four or five million for which it bears the responsibility in this crucial time? It has only about thirteen hundred of them in its schools, and about two thousand on its church membership rolls, only one out of 2,000 a Christian! It has only about twenty missionaries and about twice as many Chinese workers for all its schools, its hospitals, its Christian propaganda, and its community service. If this land of the sacred mountain and of the sage is ever to be won for Christ, if she is to be a strong member of his body instead of a weak one, causing the whole world-body to suffer with it, we of the American Board must keep the Open Door of Opportunity from closing by sending through it continually and in larger measure our service of love, our men, and our gifts.

A FRIENDLY MOHAMMEDAN VILLAGE IN SHANTUNG

By Rev. LYMAN V. CADY, of Tehsien

THE "Pure Religion," as the Moslem faith is called in China, occupies a position rather unique and not altogether enviable in the midst of this land of many religions. The ten to twenty million adherents of the Arab prophet and the one true God are men set apart from their Chinese fellows, not only by name of a foreign religion and admixtures of foreign blood, which gives a different physiognomy to the Mohammedan, but by the barriers set up by their religious tenets.

At a feast given to a group of members of the Tehsien station some weeks ago, an erstwhile Mohammedan banker who is now a church member also entertained a Mohammedan friend by the name of Hsia at the same table with us. He was very friendly, and in the course of the table talk gave us hearty and repeated invitation to come out to their village and preach. Our banker friend promised to accompany us, and offered to make all arrangements for our reception if we would only give him the word. The invitation was passed on to the Evangelistic Committee of our joint organization, where a group of four were asked to make the visit, two Chinese and two foreigners.

This delegation, one of whom was the pastor of the local church, Mr. Chang, together with our amiable and portly friend with the airy name of "cloud," made the trip.

We arrived at the village bearing the name of the leading family, whose head had invited us, at noon, after an easy trip of fifty li (seventeen miles). We were met with great ado and at once escorted to the home of the eldest brother of the family, where the ladies went into the ladies' courts, while we men were conducted into the inner room and seated at table for dinner.

MOHAMMEDAN MOSQUE AT LINTSING, FROM ACROSS THE GRAND CANAL

ON THE GRAND CANAL, BY WHICH THE FREIGHT BOATS TRAVERSE SHANTUNG

ENTRANCE INTO A TYPICAL VILLAGE ON SHANTUNG PLAIN, LINTSING FIELD

With us were two of our host's brothers and an Ahong, or priest, who had returned to his own village for a visit. It soon developed that this priest, in his position abroad, had met and talked on religious subjects with a good many Christian preachers. Mr. Chang was very skillful in bringing the talk at table to bear upon questions of religion, and with admirable tact brought out the common roots of the two religions in the Old Testament and their great points of common belief.

That afternoon we were conducted about from home to home, taken to the mosque and shown the Korans and commentaries in Arabic in the rooms of the local Ahong, who returned later that evening. Toward sundown we were given an opportunity at the village main crossroads to conduct an open-air preaching service. The village worthies, most of them seated on benches, obligingly brought out for the purpose, gave good attention and hearty assent to the fundamental religious truths which were presented in very graphic manner by Mr. Chang. Points of controversy were not broached, wisely I believe, since this first visit is meant to be followed by other visits in the near future, when we are asked by our generous hosts to make their village headquarters from which to attend several important fairs near by, in order to do preaching there. Winning the confidence and good will of those who are apt to distrust our persons and our message is absolutely essential if we hope for a further hearing.

In the evening we were feasted in the home of the fourth brother of the family, whose circumstances testified to the success of his "medicine shop" to which he returns in Manchuria, "outside the pass," after every New Year's season at home. Among the large number of well-to-do homes in that prosperous village, nearly all had some one who every spring went to the new country of the Manchurian provinces for work. This is repeated everywhere on these crowded Shantung plains, China's man-factory, and without it one wonders how subsistence would be possible.

Not only is there financial profit, but a widening of the circumscribed horizon for great numbers of families. As an example, the fine, clear-eyed, bright-looking son of some sixteen or seventeen years, who waited on us with such deference, had studied in the grammar school at Mukden. The attractiveness of a number of the young boys and men of the place led the way to our raising the question of attendance upon our Tehsien schools, especially the Porter Academy, for these likely lads. We were surprised by the eagerness with which the idea was taken up. Seconded vigorously by our banker friend, who said that the matter of food, so essential to the Moslem, could be arranged very satisfactorily through him so that the boys would not have to eat "unclean" food, we urged that the sons of the village come

to our schools. We have some hope that this seed will bear early fruit, and if so, much can be hoped from the influence of the daily Christian teaching upon these young Moslems.

That afternoon we took pains to visit the village school, supported on the income of public land, boasting a good teacher and some twenty boys. The small number, according to our ideas, is accounted for by the fact that it is only the boys of "promise" that are sent to school in this land of economic pressure. Some others were studying at home.

The next morning we had to submit to four breakfasts, so called by courtesy, really four feasts, because, forsooth, we had to return that day, and it would not do for us to go without being feasted by these different homes. It was an ordeal, but the good will represented made up for any physical inconvenience. We found it easy to distribute pictorial extracts from the teachings of Jesus and leaflets illustrative of Christian teaching and example. This was an evidence that the level of education and culture was much higher than ordinary, since we could make such wide use of printed material.

About ten o'clock we were finally escorted out to the edge of the village by our many friends *en masse*, giving our send-off the very last edge of *finesse* in Chinese politeness and honor. You can imagine with what a warm feeling at our hearts we rode out of that Moslem village that had outdone itself to treat us in the very best possible manner, and had shown so much of inner strength and laudable progress. Best of all, they had displayed such an openness of mind to the teaching we sought to give them at every possible point. The time was indeed a short one, but much seed was sown and the way left wide open for our return.

IN HUSINETZ

By Rev. ALBERT W. CLARK, D.D.

IN Southern Bohemia, now in Czechoslovakia, there is a small city which is famous as the birthplace of that eminent martyr, Jan Hus—John Huss. The house is still standing in which Huss was born. Over twenty years ago we learned that it would be possible to secure the old Huss garden and barn back of this house. Buying the property, it was our joy to change the historic barn into a chapel and Young Men's Christian Association room. In the center, a half story was built as the home of the preacher.

BIRTHPLACE OF JOHN HUSS
IN HUSINETZ, CZECHOSLOVAKIA

Before the chapel was finished, there was no small excitement in Husinetz. "Think of it, friends; the old gospel, just as Huss preached it, has come back to us."

When needed changes were made, Bible services were at once started. The hall was full of attentive listeners, and quite a number believed heartily in the Lord. But the full house had to give way to a limited number who were actual members. The highest man in the county sent a policeman with gun and bayonet to hinder people from coming to the services.

We appealed to Vienna, waited a year for the answer, but it did not come. Then I said to Preacher Zelinka:—

"We have waited long enough. Open the doors quietly for those who wish to come."

At the end of the month the head official of the county sent for my preacher.

"What are you doing there?"

"Talking to the people about Christ."

"But it is forbidden."

"On the contrary, my Saviour commands it; I have waited a year and can wait no longer. Fine me, imprison me, if you like."

And now we have a church there, and the meetings are held every Sunday.

OUR FIELD IN MEXICO

By Associate Secretary ENOCH F. BELL

THE mission field of the American Board in Mexico is a strip of territory lying around the Gulf of California and extending half way down the West Coast. It ends on the central plateau almost opposite Mexico City. It is as long and as wide as our own Atlantic seaboard from Boston to Florida. It has the same topographical distinctions as Palestine, though on a grander scale. Within a few hours a traveler climbs from heat approaching that of the Dead Sea to the cool regions of a Hebron or Bethlehem; I might almost say Hermon; and in that ascent he makes the acquaintance of a similar variety of climate.

A BIT OF SENTIMENT

Indeed, in Mexico one is constantly reminded of the Holy Land, strange as it may seem to some. The writer well remembers a balmy Sunday morning last January, spent on the roof of Pastor Villa's house at El Fuerte, in Sinaloa. He sat in the shade of a mulberry tree just outside the "upper room," his "Prophet's Chamber," and looked off over the flat roofs of the town to the "hills that were round about Jerusalem." His eye took in the palm, also the vine, pink with blossoms; he listened to the birds singing their psalms of praise; he even looked over the low fence of tile to watch an ass go by, laden with firewood and followed by a drove of young heifers *en route* to the sacrifice. Do not blame the writer if he allowed sentiment to reign for an hour or so, as he pored over those Biblical scenes so dear to all who try to follow the Man of Galilee.

THE BOARD'S NEW RESPONSIBILITY

But to resume. With the exception of the southern portion of the West Coast and the State of Chihuahua, the Board's field in Mexico is the same as that in which Stevens was martyred in 1874, and to which a small but virile mission has given itself for nearly fifty years. There is this vital difference, however: whereas up to 1914 we shared the field (including Chihuahua) with the Methodist Church South, we are now held responsible for all but Chihuahua and a strip of Sonora near the Border. We have made a final arrangement with our Methodist brethren by which they withdraw from the south and west and congregate in the north; while we withdraw from Chihuahua and confine ourselves to the west and south. I say "confine," when really we are an international company, unlimited. At any rate, we have a population of some two million souls to minister to and a section of Mexico large enough to challenge our best effort for generations to come. This field laid upon us in Mexico is ideal, and though comparatively costly to operate, it is as good an avenue as we could ask for into the very heart of the nation.

THE ADVANTAGES OF THE FIELD

The field starts at the Border, through which it derives progressive ideas from the United States. It extends down the West Coast, noted for vast grazing lands, agricultural and mining yields, good manufacturing possibilities, the Southern Pacific Railroad, and a growing coast trade—all creating an earnest of a self-supporting, self-propagating church some day. It reaches up to the very heart of Mexico, covering, as it does, the populous and influential State of Jalisco, on the central plateau. We are truly fortunate in our "futures" as well as in our present opportunities.

OUR SPECIFIC STATES

The American Board field in Mexico comprises the States of Sonora, Sinaloa, Nayarit, Colima, and Jalisco. Sonora lies next to the Border. It has an area greater than New England's, though the population is but half that of Rhode Island. It is quite progressive, even to the point of matching us in prohibition. From Sonora have come our best Mexican Christian workers. Moreover, some of Mexico's greatest political and military leaders have been born and bred in this state next to America. Indeed, it is a very promising mission field when you think of the liberalizing of Christianity in Mexico.

OUR FORMER FIELD IN MEXICO

This section of the map of Mexico shows the states and cities in which our earlier stations were located. New stations have been established and old ones reopened, but no map has yet been made ready to use in telling the story of our advance. Mr. Bell's description is so clear that this plate will, we hope, help us to realize how we are now placed

At present our Sonora congregations are small and scattered, the leading groups being at Hermosillo, at Guaymas, and in the Sahuaripa section.

Sinaloa, the next state south, is a challenge. It has the possibilities of a second California, economically at least. For some reason it is unprogressive, and needs the strong, inciting power of evangelical missions. This state, by the way, contains Mazatlán, the Board's new station. Here we have the best as well as the most beautiful seaport on the coast. Steamers from San Francisco and from Japan call there regularly, and the port itself is a good distributing center for the gospel, as it is for all kinds of commercial commodities, for Sinaloa and Nayarit. From this center the growing congregations in that section can be reached with comparative ease.

FURTHER SOUTH

Nayarit (formerly the territory of Tepic) lies just south of Sinaloa. It is a very small, mountainous state, about the size of Massachusetts. Its climate is salubrious. Some day the state will become one of strategic importance from the standpoint of evangelical missions, because Nayarit is to be the bridge connecting the West Coast with Guadalajara, by means of the Southern Pacific Railroad. We have at present but a small congregation in Tepic, the capital, but as the Mexican pastor there is one of the best, the work ought steadily to grow.

The southernmost section of our West Coast field is the tiny State of Colima, containing one of Mexico City's Pacific ports, Manzanillo. This is an unprogressive and even bigoted field, but the little earnest group of evangelicals found in Colima City are an earnest of what we can expect some day.

RETURNING TO JALISCO

Leaving the West Coast and climbing to the big plateau almost opposite Mexico City, we enter the most populous state of our field, Jalisco. We doubt if for strategic purposes, as well as for health reasons, our mission could be better placed. Guadalajara, the capital, claims to be Mexico's second city. It is noted for its high-class people and for the part it has played in the great epochs of Mexican history. Guadalajara is an educational center, and, having a good-sized foreign settlement, it is more open to cosmopolitan influences than most cities in Mexico. It is here that the American Board already has achieved a good name, as in Sonora, the other extreme of our field. Our congregations are more numerous in Jalisco and are larger than those on the West Coast.

THE PEOPLE ARE READY

So much for our Mexico field. Note that in spite of a more extended district and a much larger population than we thus far have had the resources to handle, we are entering upon this new phase of our work in Mexico when conditions are more favorable for the Protestant approach than ever before. There is an eagerness for liberal education such as we Congregationalists like to believe we can supply. There has been increasing security and safety, a growing stability in government, a tendency to modify constitutional law in favor of religious freedom, and a readiness in Mexico to be in friendly relation with the United States. Nothing short of armed intervention will close these doors into the hearts of the people.

Spread the news broadcast: now is the hour when America can in most welcome manner strengthen its disinterested agencies for good in Mexico—its Christian schools and People's Institutes, its medical plants, its liberalizing publications, and its spiritually stimulating personalities. Thank God, the American Board field presents an avenue of approach into the very heart and life of Mexico. God grant we may enter it as Americans should, in a big brotherly manner!

A PEACEFUL SETTING FOR A TEMPLE IN HUCHOW

STEERING STUDENT STRIKERS IN CHINA

By Rev. HENRY S. LEIPER, M.A., of Tientsin

UNFORESEEN good fortune brought the student summer conference of the Young Men's Christian Association in North China at a time of crisis and great uncertainty in the life of the people, for May and June of 1919 witnessed events of great moment for the ancient nation in its new and undeveloped republicanism. Astonishing to Chinese and foreigners alike, a student movement, with patriotism as its moving force, has run a powerful course throughout the land, and compelled significant changes in the tactics of the government, resulting not only in the dismissal of certain pro-Japanese officials in high places, but in the resignation of the entire cabinet and the attempted resignation of President Hsu himself.

The students who came to the conference left their universities after weeks of strenuous propaganda—a strike of political rather than academic significance, and determined lecturing campaigns in the cities and surrounding villages. Some of them came from prison; some from the prison atmosphere created by the military investiture of several large universities, like the Government University in Peking. Some of them had gone through periods of great suspense, when death by execution had stared them in the face. All were stirred by deep emotions of which they themselves had hardly been aware a few weeks before.

With them there came not only a new passionate devotion to the welfare of the country, but a sense of power surprising and almost intoxicating in its effect. Had not the government been shaken to its foundations? Had not the merchant classes responded to their appeal and closed up business in the great centers, as a protest against the surrender of China's Holy Land to Japan? Had not the militarists themselves been made to feel for the first time the power of public opinion and the dependence of their power upon the will of the people?

A CAREFULLY PLANNED PROGRAM

In response to the exigencies of this peculiar situation, the program of the conference had been carefully planned. Chinese and foreign leaders alike were aware of the importance of trying to guide the fiery enthusiasm of the students into constructive and enduring purposefulness. Plainly the chief objectives of their amazingly successful campaign had been destructive: a few corrupt officials had been forced from office, the burning sense of injustice

in Shantung forcefully expressed, the market for Japanese goods effectively, if temporarily, ruined. They were acutely conscious of being out to save China. From what? From imperialistic Japan, from traitors within the camp. To what? Something fine and strong and worthy—yes. But just what and just how? These were questions unanswered, if indeed ever asked. And here, the leaders felt, was the psychological point of contact for a program that would answer positively a deep, nationwide need.

And so it was decided to present as cogently and graphically as possible a Christian program for the regeneration of the great Chinese Republic: a practical statement of how the dearest hopes of loyal patriots might find realization in the larger idealism of the world commonwealth of right, the Kingdom of God.

THE PLACE OF MEETING

The site of the conferences for some years has been the famous temple of the Sleeping Buddha, Wo Fo Ssu, lying about sixteen miles from Peking on the old road past the summer palaces of the emperors. In the glen back of the temple park is a wonderful spring, which is piped to these grounds. In the walled inclosure of the temple—a couple of acres—are hundreds of splendid trees, forty-two varieties of them, presided over by a gigantic tree brought from India in 600 A. D.

Some dozens of buildings, artistically grouped about open courts, provide comfortable accommodations for about three hundred persons. At the west end of the compound is the long and wonderful court of the emperors, reserved originally for the visits of the imperial party. In it are several great granite-lined lily ponds, one of which now serves as a swimming pool. At its (geographical) heart the temple, although leased by Christians, is still faithful to Buddha; for in the central court the age-long droning hymn goes up to the deified sage, and in a long building lies a bronzed statue of him, reclining in the bliss of eternal abstraction. In that court, near the shadow of the thirteen-hundred-year-old tree, in close proximity to the bells and gongs of the sleeping god, the conference leaders ate their meals. It was a novel sensation to listen to a discussion of modern education in China, led by John Dewey, of Columbia, and as we listened to follow the bowings and bell-ringings of the old priests at their evening worship.

Back of the temple inclosure the mountains rise abruptly, and for a hundred yards or so there is a broad, winding stone stairway up the slopes. After supper, in the sunset glow, students and leaders climb these stairs, and just beyond their ending gather for vespers. What Round Top is to lovers of Northfield, this hillside is to the hundreds who are coming to love Wo Fo Ssu. Sitting there to ponder the modern social significance of the vision of the city of God as John on Patmos saw it, one's eyes are met by the distant gleam of sunlight on the glorious tiled roofs of the Imperial City, with its huge walls and gates. The symbolism has a new meaning here, where the thoughts of Christians are persistently focused on the problem of building the city of God in China, beginning at Peking.

ATTENDANCE LARGELY CHINESE

The students who came to this eleventh annual Student Conference of North China numbered 217. There were leaders enough to bring the total up to 270. Some of the leaders were Americans and Englishmen, but most were Chinese, including the conference chairman and the head of the Committee on Management. The students represented the big government universities and middle schools, mission colleges, and preparatory schools of the upper grades. From Tientsin came a large and enthusiastic delegation, the natural leader and sponsor for which was Mr. Chang Po Ling, who is just back from his tour of study and investigation in America, and whose

splendid Christian enthusiasm has meant so much through recent years here in China. When the special cars bearing these students arrived in Peking there was consternation in the Cabinet. They had just succeeded in quieting the student uprising in Peking, and here was a group of agitators brought up by the Young Men's Christian Association to start more trouble! More than one official breathed more easily when it became known that the students were on their way to a Young Men's Christian Association conference at Wo Fo Ssu.

TO SAVE CHINA

The speakers at the platform meetings took themes connected with outstanding needs of the land. Julean Arnold, American Commercial Attaché, had a clear statement for the students of the crying need of China for roads and railroads. He showed the connection between the creation of a great democratic state and the development of natural resources—carrying all back to the need for men of integrity and uprightness in public office and private undertaking. R. Sheldon Ridge, well-known writer and newspaper correspondent, and a leading Christian in Peking, showed the need for the creation of an enlightened public opinion shot through with the high ideals of the Kingdom of God.

Dr. John Dewey, of Columbia University, who is on a prolonged visit to the Far East, gave a splendid address on education and democracy in China. Dr. Harlan P. Beach, of the Yale School of Missions, spoke of some of the intimate and vital problems of the spiritual life—the foundation for character in men and nations. Although it is twenty-seven years since he was a missionary in China, his scholarly use of Chinese characters in illustration caught and held the delegates to a man. Dean L. C. Porter, of the new Union University in Peking, and secretary of the North China Mission, spoke on the choice of life work. There were addresses from prominent Chinese Christians, like Mr. Fay Chi How, of the Peking Young Men's Christian Association, chairman of the conference, and Mr. Chang Po Ling, who was given the degree of LL.D. by St. John's University, Shanghai, the very day he made his address in Wo Fo Ssu. The needs of China for

THE PAGODA ON THE HILL TOP

the Bible, for the church, for Sunday schools, and for Christian religious education were all emphasized.

Bible classes under group leaders met daily, and in these some of the best and most intensive work was done. The attitude of the Chinese boys toward the study of the Bible is very refreshing; it is so unprejudiced and practical. They are not afraid to be found studying it. They want to know what is in it and why it has been the most influential book in the West. If they are not Christians they will say so, just as they will tell you whether they are in middle school or college. If they are interested in Christianity from a personal point of view, as most of them are, they will say so, and come out frankly with the questions which they want cleared up.

TEACHING TO PLAY THE GAME

The importance of the athletic life of the conference—important anywhere—cannot be overestimated for China. Mass athletics, games, and competitive sports were carried on under three athletic directors, one American and two Chinese. Much has been said about the effect upon English and American soldiers of their familiarity with games. Many are the moral qualities rooted in the life of a people which can be reformed through nothing so effectively as through games. Take this conference crowd in China. Unless you have been among a student crowd in the Orient, you would not believe that a group of young men could be so slow in what seem to us the simplest motor responses; so unused to the bumps and knocks of a lively game; so quick to quit a team. In putting a new game or stunt through, all kinds of explanations and demonstrations are necessary. The inability to make quick decisions speaks of another obvious need. If one man gets hurt, a dozen will quit for fear they, too, might get scratched. If one student tires a little of a game, he will drop out and sit down on the grass, without giving a thought to the fact that his quitting spoils the game for his own and the opposing team. Glimpse here the unbelievable individualism of China! Here is the psychological reason for the fact that there are in China no public roads, no public works, no coöperation for mutual benefit. The right use of games can start the best cure for these ills.

PERSONAL EVIDENCE

Toward the end of the conference a meeting was planned at which the students were permitted to tell what the conference had meant to them. There was not much time allowed, but as the twilight faded and the stars came out through the giant trees, man after man rose to speak, until over sixty had given evidence of the strong effect of the conference thought and atmosphere upon their lives. Many said that they had come to the conference merely out of curiosity, because of the announcement that the program would be concerned with the things needed to save China. Many spoke of the new vision they had acquired of the social significance of the Christian ideal. A great many of those who had come to Wo Fo Ssu non-Christians said that they were going to join up with the Christian forces for the regeneration of their country. The possibilities through the influence of one strong Christian in educational work were evidenced by the large number of men from the Nan Kai Middle School, in Tientsin, who spoke. Nan Kai is Chang Po Ling's school.

In the decision meeting a racial trait showed itself convincingly. As the students spoke, there was no evidence of hesitancy, fidgeting, or stage fright. Each man rose quietly to his feet, stood squarely on them, and made his statement in a clean-cut, calm, and easy way. To have heard them you would have thought that they were speaking to a little group of close friends. Such speakers do not grow up into men who have nervous prostration; they possess a remarkable balance which the high-strung Westerner cannot help envying.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$17,658.08	$2,350.25	$372.75	$883.45		$3,976.00	$25,240.53
1919	23,592.29	4,602.36	581.50	3,291.86	$2,000.00	2,215.75	36,283.76
Gain	$5,934.21	$2,252.11	$208.75	$2,408.41	$2,000.00		$11,043.23
Loss						$1,760.25	

FOR TWO MONTHS TO OCTOBER 31

1918	$29,240.60	$4,236.76	$683.74	$140,322.65	$1,000.00	$5,729.50	$181,213.25
1919	39,017.29	11,468.08	786.24	138,007.52	2,000.00	4,721.25	196,000.38
Gain	$9,776.69	$7,231.32	$102.50		$1,000.00		$14,787.13
Loss				$2,315.13		$1,008.25	

GREAT POSSIBILITIES AHEAD

THE important communication from the Prudential Committee to the Board's constituency, on the editorial pages, will be read with earnest interest by every friend of the Board.

We face a year of cost, expansion, and of deepening needs which would cause our faith to falter at any ordinary time. In one sentence it can be said that above and beyond the record-breaking year, closing in August, 1919, in which the income reached new records by $214,000, it has been absolutely necessary to face other needs of expansion and to vote increases of not less than $305,000. This means an expansion of the budget by more than half a million dollars in two years—a serious, but by no means impossible, task.

The Congregational churches in the National Council assembled, voted at Grand Rapids to attempt, in the next five years, to meet our great task in a spirit and method adequate to the opportunity. It was voted to raise for the Seven Societies $20,000,000 in five years, which would mean the full doubling of our present Apportionment goals. Other large sums are to be sought for denominational education.

A commission was appointed and recently organized at its first meeting in New York City. This denominational program will coöperate closely with the Interchurch World Movement in its sweeping campaign of the next few months. The agencies of our churches will soon be preparing their surveys, drawings, charts, slides, films, with which to present convincingly the total task of the New Congregationalism at home and abroad.

THE CAMPAIGN AS OUTLINED

From December 1–19 will be held sixty-seven state and municipal conferences to launch the campaign. From January 20—March 1 an important series of meetings will strive to gather all Protestant pastors together and present to them the world program of our united churches.

In March the gigantic task is faced of holding 3,000 county conferences in

America to reach delegated groups from local churches. Through the four months to come, city and church meetings will be held and various points of emphasis will be stressed. In January the theme will be Intercession; Stewardship in February; Life Work in March; Evangelism and an Ingathering of Souls for Easter, with a united financial appeal in April. The year 1920 will certainly bring to our churches the most aggressive and most effective presentation of the entire missionary appeal that has ever been known. The effect of a union movement, combining all the churches in one earnest effort, will be tremendous. Our own denomination is rapidly preparing for full coöperation in these great plans, and will not be behind the rest; while our Tercentenary celebration fortunately synchronizes closely with these efforts, so it will not be for lack of publicity nor for lack of agitation if the constituency of the Board fails to hear the appeal.

YOUR EVERY-MEMBER CANVASS

A message has been mailed to every pastor, pointing out that a relationship must be found between our canvass on December 7 and this broader, larger, and better prepared campaign that is on the horizon for next April. It is suggested that while we emphasize in every possible way in this canvass the need of clearing up our church budgets and of stimulating the social and spiritual life of every organization of the church, yet the impression must be avoided that the benevolent subscription made now is to cover the whole of 1920. It should be announced from the pulpit and emphasized in the conferences with every Congregational family that for benevolences we are subscribing now until this deepening tide of loyalty and devotion tears us all loose from the standards and limitations of the past. At the present moment, it is confidently expected that that hour is to come in April, 1920.

In several churches visited lately, it was discovered with disappointment that not more than one-third of the membership were actually contributing anything to the Apportionment budget for the Seven Societies. It is the majority of our churches who must be reached with a more convincing argument of Christian responsibility. This is the task before us in 1920.

THE GOOD NEWS AND THE BLIND, CRIPPLED, AND INSANE

(*C. E. Topic for December 21, 1919*)

Scripture: John 5: 9–14. Acts 14: 8–18. Luke 8: 26–36.

Only as we find a Christian social order do we also find the tender and intelligent care for the sick, the diseased, the blind, the insane.

In the last few years, in civilized lands, the care of the handicapped has been carried to a fine degree of skill and efficiency.

What the whole people in a Christian country like ours does as a part of its national life, outsiders must do in non-Christian lands where the incentive is entirely missing. This is one of the tasks of the missionary.

It was a missionary who introduced the first schools for the blind into many countries, and who started the relief work for lepers. He first taught lame men to get about at their own tasks.

The story is told of a group of Chinese girl students visiting in New England for the Christmas holidays. Their hostess offered to show them anything in Boston which they wished to see.

"The first girl said, 'I would like so much to go to the Imbecile School'; another broke in, 'And I to the Perkins Institute for the Blind.' 'But,' said the bewildered hostess, 'I do not see what pleasure you could get from visiting an imbecile school.' 'Why, you know,' was the quick answer, 'I want to learn how they teach, so that I can help such children in China.' Thus each one expressed her mind and all the wishes were gratified." R. I. S.

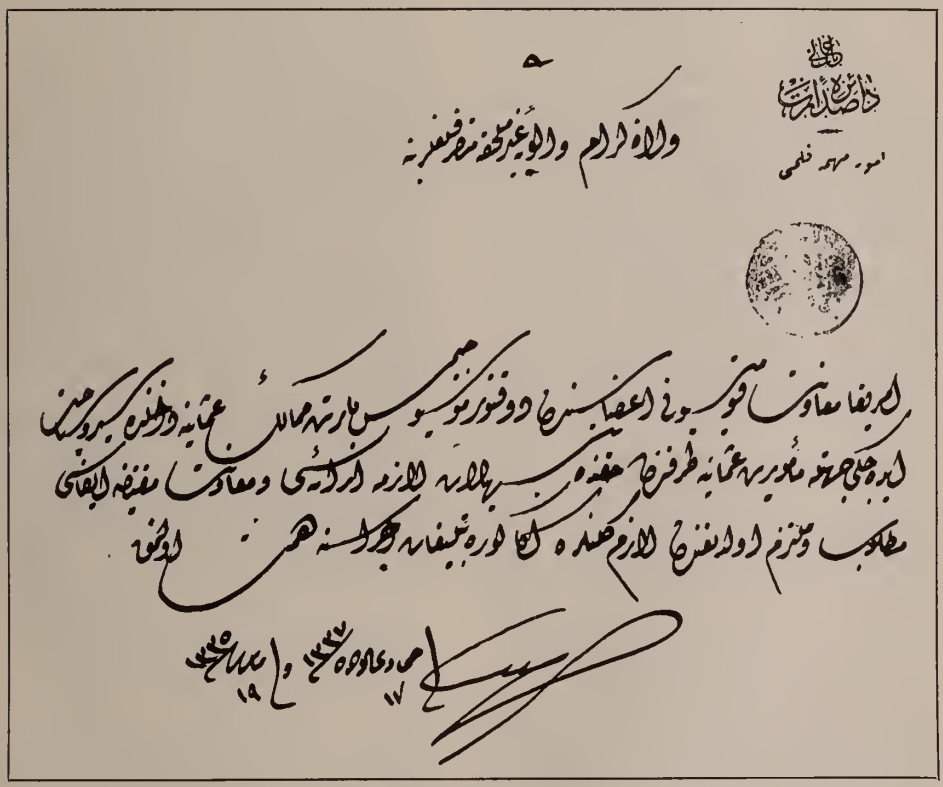
FOREIGN DEPARTMENT

TURKEY

Recent News from Aintab

Through the kindness of Mrs. Merrill, wife of Dr. John E. Merrill, president of Central Turkey College at Aintab, we have the following news paragraphs:—

"The Sunday schools in Aintab have been reorganized, both in the Evangelical and Gregorian churches. In the Evangelical church the children's department meets in the Second Church, with a membership of about 650 and with twenty-four classes. The adults meet in the First Church, and owing to lack of sufficient number of teachers, the lesson is taught from the pul-



DR. BARTON'S TRAVELING PERMIT IN TURKEY

(Translation)

SUBLIME PORTE
GRAND VIZIERIAT, OFFICE OF IMPORTANT MATTERS

(Official Seal of Grand Vizier)

To their Excellencies, the Valis and Independent Mutessarifs:

As Doctor James Barton, a member of the American Relief Commission, is going to travel in the Ottoman Empire, we request you that the necessary facilities and assistance be given him by all Ottoman officials, and that all needed instructions be given to this end to all concerned.

(Rebuil Akhire 17, 1337)
March 19, 1335

pit. A normal class of the Sunday school teachers of all the churches meets once a week for study of the lesson. The lesson notes for each week are prepared by Mr. Merrill a month in advance, and printed once a week in the religious edition of the *Guide* (*Rahnuma*), the little tri-weekly paper printed on the college press.

Two Strong Societies

"The 'Lovers of Christ' and the 'Lovers of Souls,' the two societies for the deepening of spiritual life and for personal work in the Evangelical and Gregorian communities, respectively, have both reorganized since the return from exile, and are doing good work. The society called the 'Lover of Souls' employs an evangelist, who goes about to the homes and shops and has personal conversations with men and women about their spiritual life. He reports eight to ten conversations a day. They also want to employ a woman worker, especially to reach the many refugee women in the city. It has been found that most of these refugee women are extremely ignorant even of the simplest truths of the gospel.

"This society is meeting some vital problems in the life of the people; for example, a recent meeting was on the topic, 'Patriotism and Spiritual Life.' Mr. Merrill was asked to speak on this subject, and to say what he thought should be the attitude of a Christian on political and national questions.

"An example of the attitude of members of this society is found in the loyalty and earnestness of the tailor who is the president. The meetings are held on a week-day afternoon. One day this tailor turned away ten customers who came to his shop at the time of the meeting, begging them to come the next day instead, in order that he might lock his shop and go to the meeting.

"A Christian Endeavor Society has been formed among the young men, and is backed up by the older men in the 'Lovers of Souls' society. Some of the boys who have been soldiers and returned, others who have suffered much, are active in this society. There are about sixty members.

"College is to open the middle of October. Over 250 applications have been made for entrance; only about fifty of these, however, will be able to pay. Industrial self-help is most urgently needed for the rest. As only the preparatory classes are to be conducted this year, many of the older students are leaving for Tarsus College.

Honors to Miss Foreman

"The twenty-fifth anniversary of Miss Lucile Foreman's arrival in Turkey was celebrated by a picnic in Mulberry Valley and by a reception, to which all her former pupils of the Girls' Seminary and the graduates of the school were invited. About two hundred girls and women were present. One woman, a graduate of the Class of 1864, was present. Miss Foreman expects to reopen the Girls' School in a house in the city, as the Seminary buildings are occupied by orphans and by the A. C. R. N. E.

"The college press has been keeping four printers busy all the time, and even then cannot meet all the demands made upon it. Besides *Rahnuma*, the paper, school books are being printed, also hymn books, leaflets of various kinds, and much work for the British.

Oorfa People Feel Desolate

"Ephraim Jurnazian, the Oorfa pastor, has made a visit to Aintab. He says the Christians in Oorfa feel very much alone. No one interested in the church had visited them for a long time. There is great poverty and many hardships. There is direct anti-Christian propaganda among the young men. Of the 2,000 members of the Evangelical community, only 200 are left. A priest had come for the Gregorian church, but many of the Gregorians seemed to prefer to attend the Evangelical church, and so the

church attendance is about a thousand. Many people have only a tin cup, the clothes on their backs, such as they are, and a quilt shared by the four or five members of the family; yet the 200 Protestants had pledged two liras (gold) a month towards the pastor's salary! In Oorfa itself the political situation is quiet, but there are murders every day in the neighborhood of the city. Demobilized soldiers commit depredations without being punished. People who are murdered are Moslems as well as Christians, apparently without discrimination."

⚜

Harounia Orphanage, Adana

Miss Mary G. Webb writes of an orphanage near Adana, lately turned over to the A. C. R. N. E., in charge of a German missionary known as Schwester Hedwig:—

"This house will accommodate 200 children, and it is almost full. Most of them are such little tots—from two to ten or twelve years of age. The bigger ones are appointed to care for the little ones. Each little 'mother' and 'father' has eight little ones to wash and dress and care for generally. At meal time each little 'mother,' with her flock, sits on the floor round a low table. For cleaning the house they have no brooms, only bunches of twigs tied together. But the whole place is washed every day, as a hospital is washed, and so is kept quite clean."

⚜

St. Paul's College, Tarsus, Is Open

"First of all we are open," writes Mrs. Paul E. Nilson, from St. Paul's, Tarsus, where she with her husband and her baby arrived from America only a few weeks before. She goes on: "And from the crowds that nearly took us off our feet, one would judge there is no fear of our closing! For three weeks Dr. Christie [president of the college] and Mr. Nilson have been interviewing boys or their parents all day long. But last week, on the regular registration days, they were overwhelmed. By much forcible persuasion the crowd was induced to stand quietly outside as one after another presented his plea in the office.

"The hardest part was to turn away boys who had studied some years before the war, and after four years of struggling to live were now eager to go on with their interrupted studies. But in so many cases they had no money. Already all the funds for scholarships and for orphans had been assigned.

Good Material

"What pleased me most was the manly way in which some bore their disappointment. One boy said: 'Write my name down as an applicant. I'll go back to Adana and work as a grocer, and see how much I can get together.' Another, after being turned away, said, 'But if I come to Tarsus to live and find some corner to lie in and some work to do to earn my bread, will you let me come in during the day?' Of course the answer was 'Yes.' In America we are used to boys working their way, but here wages are so low and the school hours so long that it is hard to find the opportunities. Then, too, in the crowded houses which the boys call home there is no room for study. Often there is no light at night. But they will learn, some way.

"One poor mother, back only a short time from deportation, pleaded for her boy in Marash. Work is hard to find there, and besides she wants him near her. Her children are all scattered and she is alone, a widow. 'Of course,' she said, 'I shall find a place to do housework myself, but if the boy could only be near me—' She sobbed as if her last hope were gone when it was necessary to refuse her request.

"But the bright side of it is the number of boys who are here—over two hundred as boarders, and we do not know yet how many as day pupils."

The Roll of Martyrs

A letter has just been received in America from Mrs. Christie, who was in Constantinople for a little rest at the time Mrs. Nilson wrote. In Tarsus all through the war, "walking softly," as she says, "and where no principle was involved conforming to government requirements," she kept the school open, helped the prisoners who were quartered in the college, and though "the years of war passed slowly, yet we were glad to be here at such a time as this, and felt that God was good to us through all the days.

"In common with most of our colleges in Turkey, we have to lament the deaths, in the deportations, of many graduates and former students. Five of our teachers, eighteen graduates, and more than fifty former pupils are known to have become martyrs. We are very thankful that among all our former pupils only one became an apostate. The memory of our martyrs will always remain as an inspiring and uplifting influence in the school. We thank God upon every recollection of them."

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Where to Begin Was the Problem

We quote from a letter from Rev. H. M. Irwin, showing how the Talas (Cesarea) station faced the beginning of reconstruction work:—

"Cesarea field covers roughly 35,000 square miles of territory, one-seventh of Anatolia. When I went back there after the Armistice, as far as I could gather statistics, there were 40,000 Armenians, 30,000 of these in need of assistance and 5,000 orphans; 90,000 Greeks, 8,000 needy and 1,000 orphans; 800,000 Moslems, 50,000 needy and 4,000 orphans. These estimates are, I think, conservative. In many places, especially in the agricultural villages, the people were living (or dying) on the herbs they were able to gather from the fields. Disease was widespread; literally there were thousands of cases of scabies. Although many young Armenian women and girls had been removed from Turkish homes, I am safe in saying that there were still thousands scattered over this vast field who were yet held in this kind of subjection.

"The problem was appalling. To feed, clothe, heal, succor, house, protect, and reëstablish this great mass of people was enough to make any one despair, especially with limited force and funds. . . . Our buildings and premises had been used for most of the period of the war as military hospitals, and after the removal of the Caucasus front, as orphanages. The state in which we found them was indescribable. Dirt, filth, vermin, destruction everywhere. The people were crying for bread. To hand out the loaves without any return is poor charity except where it is absolutely necessary. We gave when necessary, but all who could work were given employment so far as possible. Our premises had to be cleaned as a base for our relief work. We had to have hospitals and storage rooms and offices and living accommodation for our workers. The only building fit for occupation was my own house.

A Clean-up Campaign

"To give you some idea of the conditions, let me give the following statistics: It took from twenty to thirty men exactly two months, working six days a week, to carry away the filth accumulated in cesspools found in our yards and gardens. It took thirty-five to fifty women the same length of time to scrub our buildings into some state of cleanliness. It is no exaggeration to say that bedbugs and lice were swept down from the walls and gathered up by the quart. Finally, by a plentiful application of sand and soap and Dutch Cleanser and barrels of hot water and plaster and whitewash, we managed to get our buildings back into something like their old appearance."

MICRONESIA

Kusaie—Strong Island

The English version of the title of Kusaie, our mission station in the Caroline Islands group in the Pacific, is Strong Island; and the missionaries who are keeping the post are two

ELIZABETH BALDWIN

JANE BALDWIN

sisters, well poised, rather short in stature, strong in faith, and radiant in hope and love. They are Misses Elizabeth and Jane D. Baldwin, both New Jersey born; and they went to the South Pacific, under the Woman's Board of Missions, in 1898. They have suffered earthquake, flood, and sickness; they have seen flags of various nationalities float over their island; but they keep at the task that is set before them, and they have been shown wonderful evidences of God's power on their Strong Island.

A letter from Miss Elizabeth Baldwin, written on July 8, makes a picture of the mission at work, and shows the cheerfulness with which it makes the best of deprivations and handicaps, and go on to achieve results in spite of poor equipment. Miss Baldwin writes:—

"We are able to keep on steadily with our work, and have a nice school of boys and girls, who we trust are to be leaders in every good word and work. They keep us very busy, for we have no assistants but pupil teachers, and there is constantly need of translation for our advanced scholars. My sister (Miss Jane D. Baldwin) has translated some of Dr. Scofield's notes on the Bible, and I am now at work on 'Christ in the Tabernacle' for our Bible classes. The scholars copy these in blank books for present and future use.

"I have been interrupted during the past two months in the work of Bible translation by the absence of my helper, owing to the illness of his little son; but I am hoping to be able to resume it in the course of a few days. During this interval all the previous work on the Old Testament has been re-read by another party for correction and revision.

"This is the time for sewing for the girls, and most of them are engaged in making new clothes or mending old ones. Two of the girls are busy repairing our music roll. It is just about ready literally to drop to pieces, but they are at work with their pot of paste and paper and pen and ink to put in the notes that have dropped out. By the time they are through we shall have once more quite a serviceable roll, if not a very beautiful one. Others of the girls are having their daily organ lesson at this time.

"Of the boys, three are in the printing room, working on the book of Exodus; one is revising previous translations; three are repairing one of the boys' houses; one is the cook for the boys today; and of the rest, some are gathering the necessary supply of breadfruit and others are cleaning about the trees. This work has all to be done outside the hours for our regular school sessions."

THE PHILIPPINES

Coming for His First Furlough

Because of climatic conditions, the term of service between furloughs in the Philippine Mission is five years rather than seven, as in some of the more healthfully located missions. So Rev. Frank C. Laubach, who joined the

Philippine Mission in 1915, with location at Cagayan, on the north coast of Mindanao, is approaching his first furlough. He has seen wondrous things come to pass in the five years, and is on fire with a message for the home churches. He says:—

"I come home with no doubt about the eventual winning of Cagayan for Christ. The work was going so nicely when I returned from some months at Manila that I felt that I was almost unnecessary. I found a feeling so warm and Christianlike that I really do not know whether America or Cagayan will seem more like home.

"I am anxious to get back to America for a year, for my soul is on fire with a lot of convictions and passions which I want to pour into the American people. I have something that I want to say, and God grant that I may have the power to say it!

"I thank God daily that he was so kind as to let me share in the awakening of the East, for it surpasses all other problems, for the next two centuries at least, by a thousand miles. The very fate of the future of the world rests within 2,500 miles of these Islands. Facing toward Europe, the States have their back to the East, and do not know what their responsibility is. You do not need to fear that I shall 'boost' exclusively for Mindanao, for my imagination is aflame with the portent and the hope of this part of the world."

AFRICA

An Olutu Picture

One of the Kamundongo outstations in the West Central Africa Mission is Olutu. Not long before they came home to America, Mr. and Mrs. Addison H. Chapin, associated with the Kamundongo station, went to spend a few days at Olutu, to establish a school and help in getting the church together. Here is a glimpse of their experience, written by Mrs. Chapin:—

"Today Mr. Chapin is helping the natives build seats for the church. While this work is being done, the meetings twice a day are held in the open. It makes a very nice picture in the evening to see a large bonfire, a crowd of black bodies, men, women, and children, sitting about it on their little stools; a table is on one side, with a small carbide lamp, the teacher and missionary sitting near. It is a

THEOLOGUES, NATIVE TEACHERS, AND NORMAL STUDENTS IN SCOUTMASTER'S TRAINING CLASS IN THE ZULU MISSION, SOUTH AFRICA

pleasure to watch Fumika, the teacher, in his dealings with the people. He is so level-headed and is so loved by all.

"After the meeting the women and children retire to their houses for the night, while the men gather closer about the fire and discuss the events of the day or tell tales of long ago. How excited they can become! Last evening they were discussing a secret society whose members have been hindering the work of the school. This afternoon there is to be a *palaver* with the head men of that society.

"In a few days we shall return to Kamundongo. I shall leave the school in charge of two Dondi Institute graduates. We have begun in earnest, with 112 pupils in five grades."

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MEXICO

From the Boys' School in Guadalajara

One of our very latest additions to the Mexico Mission, Rev. Leavitt O. Wright, son of Rev. Alfred C. Wright, who has been a member of the mission since 1886, sends us the following from Guadalajara, in Jalisco State:—

"The Board's mission school for boys in this city is trying to get on its feet, after being closed for four years on account of revolutions and counter-revolutions. We found that the school buildings had been occupied and dis-occupied by different parties 'responsible' for it according to their individual ideas. Part of this feeling of responsibility seemed to call for getting out of the way of possible tenants of the future any 'extra' furniture or tool which was found around. Accordingly we found very few chairs in sight; and the carpenter and blacksmith shops were left so that we could have the full decision as to what tools should be employed in them.

Second-hand Tools

"Dr. Howland had managed to provide the Colegio with a very good outfit of tools for both of these shops, by using which the boys might be given a chance to help earn their way through. So we are slowly replacing a hammer here and an anvil there, buying as we are able to afford, always at second hand, on account of the prohibitive prices of imported articles. The dining room and kitchen had no dishes or 'silver' left, and we have been purchasing what we could afford as the numbers increased.

"We opened up in January of this year, closing for vacation during July and August. There are now seven internes and twenty-three externes. The former are the ones we are most interested in, as they practically always come from evangelical families, or from such as do not fear our influence on them. It is from these that we hope may come forth our ministers and teachers for the future, whom we may send on to the Union Theological Seminary in Mexico City, or to the Christian University-to-be there.

"The number of them is woefully small, on account of the fact that we have practically no money for scholarships for needy boys. Only one of these seven pays full price—twenty dollars (gold) a month—and he is a non-evangelical. One pays nothing, but is supported by a loyal friend of Mexico in Chicago. The other who pays nothing is the most promising in the group, and I am still looking for his godfather, who (according to Mexican custom) shall see to it that he receives an education. A scholarship of $200 (gold) a year will provide for his schooling and board, and leave a bit for books and necessary clothing (You are not the only people who know what H. C. L. and strikes are; we are getting civilized, too!)

A Lad to Lift

"This lad, whose name means 'Angel Pulley-Wheel,' wants to be of service in lifting up his fellow-countrymen from ignorance and superstition and fanaticism, to the knowledge of the

Truth and Life and Joy which are found in Jesus Christ; and he is willing to do the most humble part in the work, even though some one else does the pulling and he serves as a humble pulley wheel. The rest of the internes are good boys, who should be of assistance in the evangelization of the future; and we are trying to do our best by them, to bring out the best in them.

"As for the externes, we are given a chance to influence non-evangelical families who send us their children, breaking down prejudice, disseminating bits of truth, and putting our big emphasis on morality and honesty, which are little stressed in government and most other private schools. In the classroom the new-comers are surprised to find that they must not cheat, that the teacher means it when he makes a promise of a reward or punishment; and we have a wonderful opportunity, through athletics, to emphasize what is taken for granted in the United States, namely, that fair play and team play are essential parts of true sports."

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CEYLON

The Privilege of Sons

At the meeting of the Jaffna Council of the South India United Church last summer, the annual letter which the Council usually sends to its 600 Jaffnese members, scattered over the East, was put in the form of a preamble and resolutions asking for money. The South India United Church is made up of churches established by the work of the missions of several denominations, and is an earnest of the great and growing Christian body in South India and Ceylon. The Jaffna Council is the Ceylon Branch of the United Church. Rev. Giles G. Brown, of our staff in Ceylon, is treasurer of the Council, and we are indebted to him for a copy of the document. It is an inspiring one, and we are glad to quote portions of it:—

BEFORE THE AUTO CARS IN INDIA

"For over one hundred years the work which is now under the Jaffna Council has been subsidiary to the American Board. It has been a blessed privilege to be associated with that fine body of men and women in America who saw the Kingdom of God afar off and worked for its consummation. Through them we have seen a vision of the larger things of the Kingdom. We have come into something of their sturdy independence, and we now claim the privileges of sons who are attaining their majority.

"The crisis through which we have passed has affected the work of the American Board more profoundly than that of any other missionary society. The greater part of the work carried on in the devastated territories of Turkey was American Board work. In the Balkans also the Board has an extensive and important mission. The loss of property amounts to many lacs of rupees, while the loss of Christian lives by a barbarism unparalleled in history is beyond computation.

"Now that the war is over, the Board is faced with the necessity of reëstablishing its work. None of us would hold it back from this important task. When the Boxer revolution in China brought the Board face to face with disaster and loss, many timid souls counseled withdrawal from the field, believing that it was useless to try to plant Christianity there. But today the

Cross of Jesus Christ is triumphing on the field of martyrdom.

"Another such opportunity presents itself today. Turkey, bathed in the blood of martyrs, stands open; and again the Board is ready to minister in loving service to the enemies of the Cross. We here in Ceylon urge on our friends in America in this noble endeavor.

"But we also feel that we should have a share in this work. Therefore we, the members of the Jaffna Council of the South India United Church, in our regular Semi-Annual Meeting, on the 18th day of July, 1919, after careful consideration of the foregoing statement, cordially and unanimously adopt the following resolutions:—

"*Whereas*, the world situation has thrust all peoples into new relationships and has imposed upon all new responsibilities and privileges, and,

"*Whereas*, the American Board is face to face with unprecedented opportunity and responsibility in Turkey through the misfortunes and horrors of war, *Resolved:*—

"First, that we hereby declare our hearty approval of the Board's going into Turkey in full force to build up that which has been destroyed.

"Second, that we pledge ourselves to support the Board, first by gifts of money to be used in rebuilding Turkey; and second by taking a larger share in the support of our own work.

"Third, that we appeal to our constituency, first for generous gifts to be sent to the Council treasurer for relief work in Turkey; and second, for a thank-offering for 1919 of not less than 2,500 rupees."

The appeal announces the objects to which this sum is to be applied, and they include a fund for pensioning aged Christian pastors.

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INDIA

What Happened in Dindigul

Some thirty-five miles to the northwest of Madura is Dindigul, a city of about 25,000 inhabitants, from which roads radiate in all directions, and around which dozens of villages cluster. Rev. and Mrs. Willis P. Elwood are

AN IDOL CAR, SOUTH INDIA

the American Board missionaries stationed at Dindigul. They have usually written chatty and most informing letters to friends at home about their life and work. For the past year, however, little has come from them, and evidently some friends protested. Mr. and Mrs. Elwood took time to record some of the events from the late summer of 1918 till September, 1919, and sent out the printed letter from which we quote:—

The "Flu"

"In August, 1918, the influenza epidemic swept over this part of the country, through every village and town, taking a heavy toll of life. We lost one in thirty-two of our Christians in the North Local Council. We both had it in August. It broke out in the boarding school in September; from that time till mid-November it swept through the school, attacking every member.

"At one time five of the six teachers, the school matron, the school cook, many children, our personal servants, the head master, seven members of the pastor's family, and members of other teachers' families on this compound were all down. Several developed pneumonia. We took some of the latter, by their request, to the Municipal Hospital for special care, but found conditions

so appalling that we brought the children back, the treatment in the school here being safer.

"We did the absolutely necessary household duties ourselves and devoted all the rest of the time to caring for this host of sick folks, making broths and boiling milk, giving medicine and taking temperatures day and night. We could get no help, not even so much as a coolie to water the plants. Five died here in our compound.

"We were kept only too well aware of the conditions in the town, for the beating of the tom-tom and the death wail made the funeral processions seem almost continuous.

Water Famine

"To add to our difficulty and distress we were having a water famine, our wells being dry, and we could not get water enough even for our sick, though we had some of our big boys and a man with a bullock cart scouring the country for water."

The night after the boys had come back, saying they could get no more water, the first rain fell and the mission caught every drop that could be gathered. The children recovered and the school was closed. Two days later Mrs. Elwood collapsed and was very ill for many weeks from an overstrained heart. Mr. Elwood did double duty again, caring for his wife day and night and doing the extra statistical work necessary for the annual reports, etc.

Just at this time the "Kallans" (robbers) broke into the Elwood house, stealing clocks, bed and table linen, underclothing, blankets, umbrellas, a sewing machine, etc.—a serious loss in these days of high prices and loss on exchange.

Measles and Small Pox

From January to May, in 1919, an epidemic of confluent small pox swept over town and villages and invaded the boarding school. At the same time an epidemic of measles broke out in the school—and it's hard to know at first whether the patient has measles or small pox! It was the time of government examinations of various sorts, but when twenty pupils came down with measles in one day, they decided to close the school and take chances on examinations. As soon as the children could safely be sent home the Elwoods left for the hills, but as the "hill station" is 7,000 feet above sea level, it is not the best place for people with weak hearts.

Mrs. Elwood gained somewhat in the hills, but the heart condition did not improve, and the doctors urge special treatment in America; so, as their furlough is more than due, it is hoped that the late winter will see Mr. and Mrs. Elwood on their way home—their second visit to America in their twenty-eight years of service with the Madura Mission.

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"Peace, High Prices, and Hopes"

"Off in a little city with hundreds of villages, round where for the most part the most exciting thing in the day is getting up in the morning," writes Rev. Richard S. Rose, of Barsi, in our Marathi Mission, "we in India also have the peace." Then he describes *how* they have it.

"The Amir's forces have been thrashed soundly, as they should have been. In a way this was a Bolshevist thrust. India quite favors the increased friendliness between Persia and Britain, and kicks because South Africa says, 'We want no Indian race problem here.' The Bombay millowners are to the fore for a ten instead of a twelve hour day for their workers, and yet two-thirds of the people are undernourished and half of these two-thirds hungry.

"The Brahmins and a few others are loud for home rule, and a lot of the common folks are afraid they will get it. New movements say they shall not have it. Education goes on apace, but still about five-sixths of the college

boys are Brahmins. The government is kindly, just, and beneficent, even paternal; but there is a lot of grumbling and some cowardly treachery on the part of the educated, the greatest beneficiaries—but this is a natural product of Hinduism's selfishness.

"And so on—and *we* have the peace too, along with high prices and hopes, like the other nations.

Christianity's Quickened Pace

"And, Hallelujah! this nation is getting something else, perhaps more rapidly than she knows. Christianity is not only creeping in—it is bounding in. Missions, the government, and education are the chief reasons, and they are all connected. There are more Hindus than ever, but most of them are less Hindu; there are more Mohammedans than ever, but they are only a little less ignorant than formerly. The Christians are increasing rapidly, and their influence more rapidly, and the permeation of Christianity through Scripture and other literature is beyond computation.

"Idol worship is not so common as it was when I came to India, not quite seven years ago—it will go faster with increased knowledge. Caste, that huge, horrible, ugly bulwark to Hinduism's selfishness, is getting battering treatment by the reformers and new movements. Even in the villages its fearful grip is loosening, at least a tiny bit. One of the surest signs of advance comes from the ultra-conservative Hindu factions, who are leaving off their indifference and are boldly calling through vernacular and English language press, and by their emissaries here and there, to their fellow-Hindus to be on their guard to stem the advancing tide of Christianity before it is too late. And it is going to be too late. That's where all the fun comes in of being a missionary off in the dirt somewhere—just sticking your head up over the bloomin' horizon long enough to get some fresh air, like a polliwog coming up to the water's surface often and often before he comes to froghood. Oh, the victory is coming all right, but why in the world aren't there right now a thousand young fellows and their wives scrambling to the Mission Board's offices to see who can get out here the quickest to share the fun of the thing with us?"

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CHINA

TUBERCULOSIS IS SEEN IN ALL ITS FORMS AND STAGES AT FOOCHOW MISSIONARY HOSPITAL

The Evangelist's Vision

During 1918 Rev. and Mrs. Peter S. Goertz, both graduates of MacPherson College and of Yale Seminary, joined the Foochow Mission, Mr. Goertz expecting to do educational work. Now he writes: "When we arrived at Foochow we saw that the evangelistic work was most in need of workers. For a time it was a struggle within us. The educational work seemed the easier and the more attractive, but the evangelistic work made the louder call.

"The mission dealt very kindly with

us. There was no coercing. We were allowed to think the matter of the work and the field over for ourselves. Our decision was in harmony with the desire of the mission, for the one reason that we saw the greatest needs just where we now hope to spend our energies.

"We declared ourselves willing to go to Diongloh because the evangelistic work there needs more the attention of the missionaries. I wish you could know with what enthusiasm I am looking forward to service in that field. I have traveled through it with other missionaries and came back with the conviction that the Lord has placed a splendid opportunity before me."

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Fly-Traps and Finances

Rev. Harold W. Robinson, a Dartmouth College alumnus who joined the North China Mission in 1916, has sent to a few friends in America an interesting account of a plan he has formed to help Chinese students economically and Chinese cities sanitarily. Here are a couple of paragraphs from it:—

"A great epidemic of cholera has been spreading all over China this summer and tens of thousands have died because of it, among whom have been several Americans. This disease is carried largely by flies, so that every fly that is destroyed is a step in prevention of cholera. In America 'Tanglefoot' and other devices are used to decrease flies, but they are all expensive if any great numbers are to be destroyed. An American teacher in the Normal College here in Paotingfu has plans for a fly-trap made of wire screen, wood, nails, hinges, and hooks, and has found from experience that thousands of flies can be caught in one season in one trap. He is perfectly willing that any one should use this plan, and we here in Paotingfu have had carpenters make these traps; we are all convinced that they are the most effective fly destroyers we have ever used. We believe that the people in Peitaiho, which is the summer resting place for most of the missionaries in North China, would be more than glad to buy a hundred or so of these fly-traps next summer.

"Now we have been looking for some kind of industrial work for our boys in the mission school here who need help to meet their financial obligations. A couple of years ago we tried making willow baskets; but as the willow has to be soaked in water and then used while it is wet, this proved unsatisfactory, since the boys could work only a little while at a time.

"We believe that if we had funds, say $100, to buy the wire, nails, hooks, and hinges, these boys could make the fly-traps. Then we could take them to Peitaiho next summer and sell them at a price which would leave a large part of the capital available for some such help another year. It is as poor a policy in China to help people by giving them money as it is in America. Many a student in our schools has been harmed rather than helped by having money given largely to him. We believe it is a far better policy to give the student some work which he can do and so feel that he is not a beggar, but is giving something in return for what he receives."

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Church Visiting in Shensi

Writing from a small city in Shensi, Rev. Watts O. Pye, of Fenchow, in Shansi District, describes some of his experiences in evangelistic touring in Shensi Province, outside the Great Wall. After speaking of the sad side of these visits, due to the absence of well-known faces of Christians who died of plague last spring, Mr. Pye writes of a typical church, that of Chi Koii, and of its field. He says:—

"It is a typical field of the more virile sort. In the first place the territory worked from Chi Koii is considerable, extending twenty-five miles from east to west, and forty miles from north to south. As in the case of all our churches, it is the only church in the

PHONETICS IN SHANSI

The Governor has erected these bulletin boards in different parts of the capital (Taiyuanfu) to teach the new phonetic script. Mr. Leete is explaining the system to coolies

field. I spent three days going with Mr. Chang to some of the more important centers, holding meetings with the Christians of that center. It is hard and wearing work, for one has to put up with all sorts of conditions.

"Sometimes the situations are funny, as, for instance, one night when our stopping place was in a very poor man's home. The room in which Mr. Chang and I slept had to be shared with nineteen others who had come from neighboring towns for the evening services, and who could not get home that night. But not only so, a weasel had been visiting the yard some days before and had killed a hen. So the poor man, to save the remaining hen and rooster, had them occupy the same room with us all. It being full moon and very light, the rooster simply could not repress his romantic feelings. He just had to crow!

"If you ever had any doubt, however, of the value of this work, it would have been dispelled could you have been with us and have seen the gladness and enthusiasm of these little bands of Christians. One man, a farm laborer, only nine months a Christian, hired a substitute for the five days I was there, that he might be free to go with us from place to place and hear more of the gospel.

"It nearly always breaks me up when, leaving these villages after a visit, we find that no matter how early it may be the little band of believers will all be there to follow us to the edge of the town, or to go a bit on the road, where after a word of parting prayer we separate. But still they stand there, on some little rise of ground, until we fade out of sight. It is a great thing to carry into the lives of groups of men scattered in many places such joy and richness of life as is coming to them through the gospel."

THE BOOKSHELF

India's Silent Revolution. By Fred B. Fisher, with the collaboration of Gertrude M. Williams. New York: Macmillan Co. Pp. 192. Price, $1.50.

The title of this book suggests in an attractive way its theme, which is the mighty change brought about in India during the last few years and especially as the result of the war. The author deals with this question in successive chapters from various points of view—the industrial, the social, the educational, and the political. He has assembled a mass of interesting and significant illustrative material taken from Indian periodicals, from books on India by Europeans and Indians, from official documents, and also from his own limited experience in India. In some cases there appears to be a lack of discrimination in its use.

Events of large meaning are taking place so rapidly in India that facts recorded in any book are almost bound to be out of date before they are read. One would have been glad to see in Mr. Fisher's book some treatment of the highly significant middle class movement taking place in Southern and Western India during the last two years, sometimes called the anti-Brahmin movement. An account of the remarkable popular uprising of this year, led by Mr. Gandhi, resulting from the passage of the Rowlett Act, if it could have been included, would have added significant evidence of India's entry into a new era.

Even for such a popular presentation as Mr. Fisher attempts, we think his style rather too sketchy. Events and facts are mentioned so tersely and in such rapid succession that in some cases a positively false impression is left. For instance, Mr. Fisher refers to the million soldiers that India sent to the European front. Here he would have to include not only the European front, but all others where Indian soldiers were employed, to make his figure approximately accurate. He refers to the calm that had fallen over India for fifty years after the mutiny, until the coming of Lord Curzon. Those familiar with the facts will realize that all this time there was in India much of new movement and life, and at times even of agitation and sedition. The description of a typical village school at the beginning of Chapter VII is distinctly overdrawn; and the impression left by that chapter of the government's attitude toward vernacular education is unfortunate. On the whole, one must warn the readers of the book not to accept too literally its most striking statements. However, Mr. Fisher has done a real service by gathering together such interesting and significant material for the study of present-day India as his little book contains. We commend it to the discriminating reading of all interested in new movements in old Asia.

THE PORTFOLIO

Grateful to the Red Cross

Col. Edgar Erskine Hume, director of the American Red Cross in Serbia, has received a unique expression of thanks from the Mussulman population of the Serbian town of Prizren, which is situated near the Albanian border.

The letter conveying the Mussulmans' appreciation is written in strange Arabic characters and contains the leaden seals of the Turkish town officials. Colonel Hume took it to a professor of ancient languages at the University of Belgrade, who made the following translation:—

"We, a committee of seven, all Mussulmans, have been appointed by our people to express their gratitude to the American Red Cross and to the

American people for the noble work they have done among us. They know our plight and of the many times our territory has been occupied—once by the Bulgarians, once by the Turks, and once by the Greeks—and they know of our sufferings throughout the terrible war.

"We suffered from sickness and hunger and were without clothing until the Red Cross came to us and helped us in our hour of need. In the most critical moment the American people opened their hearts and sent their Red Cross workers among us—the good doctors and the good sisters who did everything that was physically possible to relieve our suffering and destitution. We thank them from the bottom of our hearts. We shall never forget the good they did for us."

In many towns throughout Serbia there is a mixed population of Serbians, Bulgarians, Macedonians, Turks, Albanians, Spaniards, Jews, and Greeks; but the American Red Cross, in its relief work among the poor, has known neither race, religion, nor color.

From the Red Cross Bulletin of November 10, 1919.

The East Moves Slowly

There are still many child wives and child widows in India, many of whom suffer daily untold agonies, and to whom the glorious gospel of freedom has never come.

There are still in India baby girls whose own parents do not want them because they are girls. It is still a matter of everyday occurrence for one to come across some sad-faced little girl about ten years of age who if asked the cause of her grief will tell us that she is burdened with the knowledge of the fact that she is growing old; so old that there hardly remains a chance of her parents being able to procure a husband for her. The little one laments because she feels it must be her fault that she has not been fortunate enough to secure a good husband. She thinks it is because she is not beautiful or because she is not clever or because she has not learned to care for the house in a way that will satisfy a mother-in-law.

There are still in India anxious fathers and mothers who are worn out with the burden and the responsibility of finding husbands for their daughters. According to the belief of many orthodox Hindu people a husband is still something to be bought by those who are anxious to secure through him an assurance of eternal salvation. He cannot be purchased without a sufficiently large dowry being offered with the bride. All his demands, or the demands of his parents concerning the little bride, must be fulfilled. She must be humble and obedient, attentive to household duties, clever, fair to look upon, well educated or not educated, according as the husband's family believes in women's education or not. A bride may be rejected because she knows too little or she may be rejected for knowing too much. She must be religious and virtuous, able to look after little children and to wait upon her husband. She must have been born under a propitious star and she must in every way please her husband and his whole family. Little girls may be rejected for failing to fulfill these most difficult requirements, and it is often hard to know how to comfort the puzzled little ones as they come to school and sadly pour out their griefs into their teacher's ears.

Pandita Ramabai, in report to the Twenty-First Annual Meeting of the American Ramabai Association.

THE CHRONICLE

Arrivals in this Country

September 22. In San Francisco, Cal., Mr. and Mrs. George M. Newell, of Foochow City, Foochow Mission, China.

September 24. In Montreal, Canada, Rev. and Mrs. Henry A. Stick, of Adams, Natal, South Africa.

October —. In San Francisco, Cal., Dr. and Mrs. Henry T. Whitney, of Ingtai, Foochow Mission, China.

November 9. In Boston, Mass., Mrs. Isaac N. Camp, who has been under appointment for Western Turkey Mission, but with her husband has been detained in Palestine during the war. Mr. Camp joined the British forces, attaining rank of major. He is still in Asia Minor, on duty.

November 19. In New York, Mr. and Mrs. Dana I. Getchell and Miss Charlotte R. Willard, of Marsovan, Turkey.

Arrivals on the Field

August 16. In Tehsien, Shantung, China, Drs. Francis F. and Emma B. Tucker, returning from furlough; Miss Mabel A. M. Craig and Rev. and Mrs. Vergil F. Bradfield, joining the Shantung District of the North China Mission.

August 26. In Smyrna, Rev. and Mrs. J. Kingsley Birge and Rev. and Mrs. S. Ralph Harlow, returning to the Western Turkey Mission; Miss Sara E. Snell, joining the Western Turkey Mission; Miss Ruth A. Perkins and Mr. Vincent L. Humeston, to be associated with the mission.

September 6. In Guadalajara, Mexico, Miss Vera H. Lorbeer, joining the Mexico Mission.

September 10. In Yokohama, Japan, Miss Olive S. Hoyt, of Kobe, returning to the mission.

September 16. In Sholapur, India, Misses Esther B. Fowler and M. Louise Wheeler, rejoining the Marathi Mission after furlough.

September 19. In Constantinople, Rev. and Mrs. Arthur C. Ryan, returning to the Western Turkey Mission after an absence of three and one-half years; Rev. William Sage Woolworth, Jr., joining the mission; and Miss Lena M. Dickinson, to be associated with the mission.

September 22. In Peking, Rev. and Mrs. Philip D. Dutton, joining the North China Mission.

September 25. In Tarsus, Mr. Manley D. Tibbetts, to be associated with the Central Turkey Mission.

September —. In Adana, Miss Inez Lied, joining the Central Turkey Mission; and in Marash, Miss Addie M. Harris, to be associated with the mission.

September —. In Salonica, Greece, Rev. and Mrs. Russell A. Richards and Miss Lena L. Lietzau; in Monastir, Serbia, Miss Beatrice C. Mann, all joining the Balkan Mission.

October —. In Sofia, Bulgaria, Miss Elizabeth C. Clarke, returning to the Balkan Mission.

Births

September 7. In Davao, Mindanao, P. I., to Dr. and Mrs. Floyd O. Smith, members of the Eastern Turkey Mission, a son, John Robert.

October 31. In California, to Mrs. Harold H. Barber, of Mazatlán, Mexico, a son.

October —. In Ahmednagar, Marathi Mission, India, to Rev. and Mrs. Joseph L. Moulton, a daughter, Marjorie Elizabeth.

Marriages

October 27. In Lambezellec, France, Capt. Albert Bowen, M. C., U. S. A., and Amy A. Metcalf, M.D., recently of the North China Mission of the American Board.

Deaths

October 30. In Mazatlán, Rev. Harold H. Barber, after ten months' service with the Mexico Mission. (See Editorial pages.)

November 4. In Newcastle, Me., Miss Laura Farnham, aged 75 years, 7 months. Miss Farnham was for a long time a valued member of the Woman's Board's staff in Turkey. She went out in November, 1871, and established a school for girls at Bardizag, in Nicomedia, her pupils numbering sixteen the first year. In 1885 it was removed to Adabazar, where it has greatly prospered, becoming self-supporting except for the salaries of the missionary teachers in charge. It had a normal attendance of 324. Called to America by urgent family claims in 1910, Miss Farnham has been at her girlhood home in Newcastle ever since. Her death followed weeks of failing health and feebleness.

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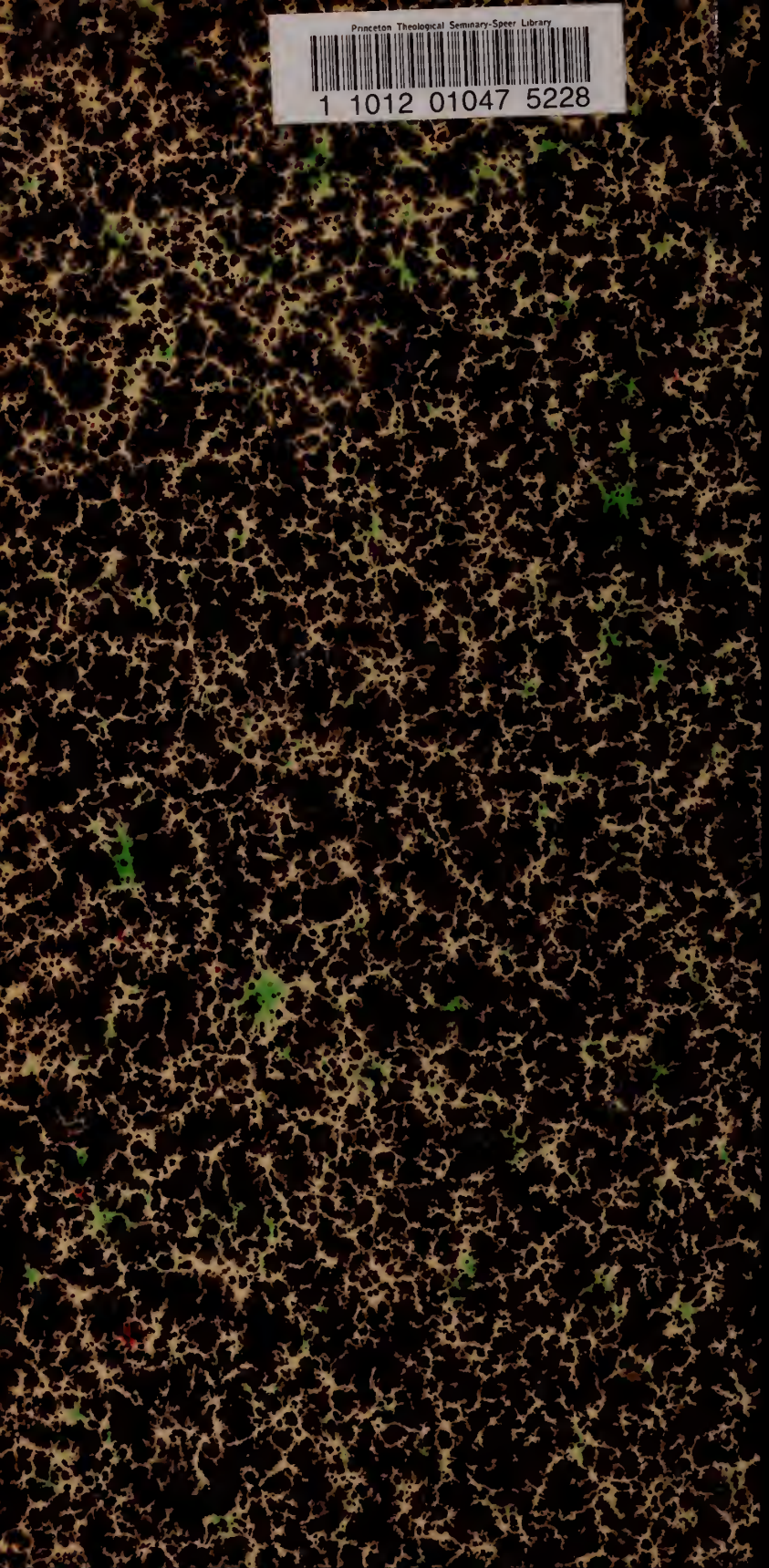
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